



*In the Name of Allah,
the Most Gracious, the Most Merciful*

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مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ
عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ
يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

“Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihād (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed [i.e. They never proved treacherous to their covenant which they concluded with Allah] in the least.” (33:23)



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Publisher's Note

All praises are due to Allâh, the Lord of all that exists. May Allâh's peace and blessings be upon His final Prophet and Messenger, Muhammad, his family and his Companions.

The following story, "Salman Al-Farisi-In Quest of Truth," discusses the life of one of Islam's greatest heroes. Salman Al-Farisi was born into a house of nobility and wealth in the land of Persia. Yet, due to his sincerity and virtue, Allah placed a burning desire in his heart to know the truth about the purpose of life and religion.

Darrusalam is pleased to present this valuable series, "The Golden Series of the Prophet's Companions" to the Muslim youth. The purpose of these books is to enlighten our youth about the lives of the greatest heroes of Islam, the Prophet's Companions.

The stories in this series are not "make-believe" or fables, but are real life stories of various important individuals in the history of Islam. The reader will learn how very ordinary people heard about and came to accept the message of Islam from Prophet Muhammad ﷺ himself.

Abdul Malik Mujahid
General Manager



Foreword

Every human being has an objective in his life for which he does everything he can to attain. Some people see that collecting much money is the thing that deserves working for; but others look for something more rewarding than worldly things. They therefore, go in a long journey of hardships and sufferings until they achieve their objectives.

Our hero, Salmân Al Fârisi is one of those men who sought to attain the ultimate truth. He was given the power that enabled him to go beyond worldly things and search for a more meaningful life. He left behind the world of pleasures and ease and instead, travelled in pursuit of the truth. He was a man who never looked back when he knew that he found answers to all his inquiries about the true faith. Before that, his life was a mix of doubts and hesitations that made him, in spite of the luxury and riches he enjoyed, live in a world of

darkness and gloom.

Hence, he made a long journey to the land where divine truth was revealed. In spite of the many obstacles he met and the suffering he experienced on his way to guidance, he never complained or retreated. He was driven by an overwhelming desire to free himself from slavery to doubt and false deities.

He was a man of thought and wisdom and a man who contributed much to the victory of the message of Islâm through his original and creative ideas. He lived up to his morals and values taught to him by the Prophet ﷺ to the last moment of his life. He was humble and merciful towards the poor and needy while, at the same time, strong and decisive towards the arrogant and the evil.

He was one of those soldiers who joined the Muslim army to fight many battles for the sake of spreading the call of Islâm. He was also the governor who set an example of justice and piety for those to follow.

To know more about our hero, Salmân Al-Fârisi, I invite you to read the following pages which I hope, will shed light on some aspects of his life which he spent in quest and defense of the truth.

Abdul Basit Ahmad

The Long Journey to Truth

Background

In ancient times there were two super powers; the Persian and Roman Empires. The Persian Empire, on the one hand, was spreading its power over nearly half of the populated world. The people of this powerful Empire mostly worshipped fire falsely alleging it to be the source of light and knowledge. They erected fire temples everywhere throughout the empire and allocated huge resources to run these temples.

The Roman Empire, on the other hand, ruled over the other half of the world. The people under the rule of this



Empire followed distorted versions of the Christian Bible. The two Empires were not at good terms with each other, they waged fierce wars against each other.

The Lonely Boy

Salmân Al Fârisi (The Persian) was the only son of a ruling family in Persia. His father ruled over a town named "Jay" of Asbahân Province (presently "Irân") The boy led a pleasant and painless life under the care of his father who loved him very much and kept him under close control for fear to lose him. The boy had nothing to do except to play most of the time and enjoy every moment of his life.

When Salmân grew up, his father directed him to serve in the fire temple and learn the rites of Mazdaism. So, he spent most of his time in the temple until he was given the rank of a fire setter.

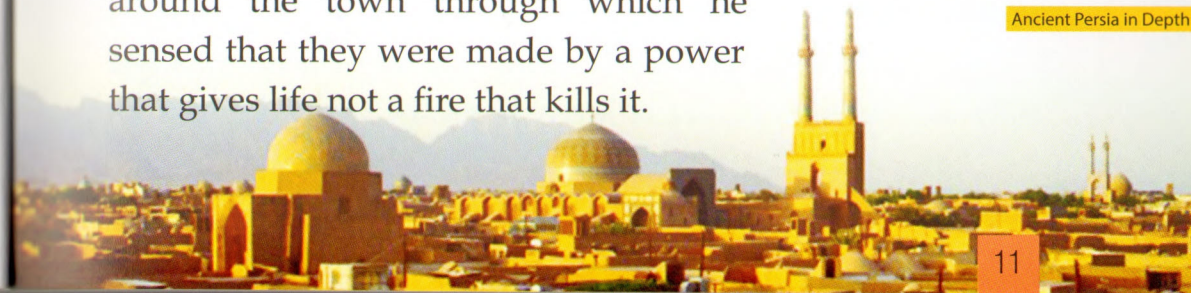
He was now given some freedom to move here and there and to know more about the world around him. Although he was going to the fire temple daily, he felt inside himself that he was paying homage to something trivial. His aspiring soul was looking for something more convincing than this fire.

As his father was so busy at home, he asked his only son to look after a farm he had in the outskirts of the town. The boy accepted the mission with happiness and carefully listened to the last advice of his loving father:

"Salmân, come back soon and take care. You know how dear you are to me."

Every day, the boy was going to the farm. On the way there, he was passing by colored scenery in the gardens around the town through which he sensed that they were made by a power that gives life not a fire that kills it.

Ancient Persia in Depth



Salmân Taken As a Slave

When the caravan was about to reach Makkah, the caravan men captured Salmân, took him a slave and sold him to a Jew in the town. There he saw plenty of palm trees which, in spite of slavery, inspired him with hope that this might be the place described to him by the priest, to where the newly commissioned Prophet would migrate.

He stayed for years under slavery with one aim in mind: To see the new Prophet.

He then came to the conclusion that this town was not the one meant by the priest. However, it was different this time for he could not continue his journey. He was a slave serving his master who paid money to buy him.

One day, a Jew from Guraithah (a Jewish tribe living at the suburbs of Yathrib - now Madinah) visited his master. He asked the man to sell Salmân to him to which the former agreed. The new master took him to Yathrib. Salmân also saw many palm trees in this city. He felt very happy for being brought here. He was aware that Allâh who first guided him to truth would not let him down this time. In Madinah, Salmân served his new master and cared for his orchard of palm trees.

A Glimpse of Light

One day, while Salmân was on top of a palm tree and his master was sitting under it, a Jew came hastily and addressed his master saying:

"Have you heard the news? The people of Qila (the inhabitants of Madinah) are competing to host a man who came from Makkah, who they claim is a Prophet."

Upon hearing these words, Salmân's body started to shiver and he was about to fall down the tree. He hurriedly went down the tree and pleaded the man to tell the news again.

His master was angry at Salmân's interference. He hit him severely in the side and said:

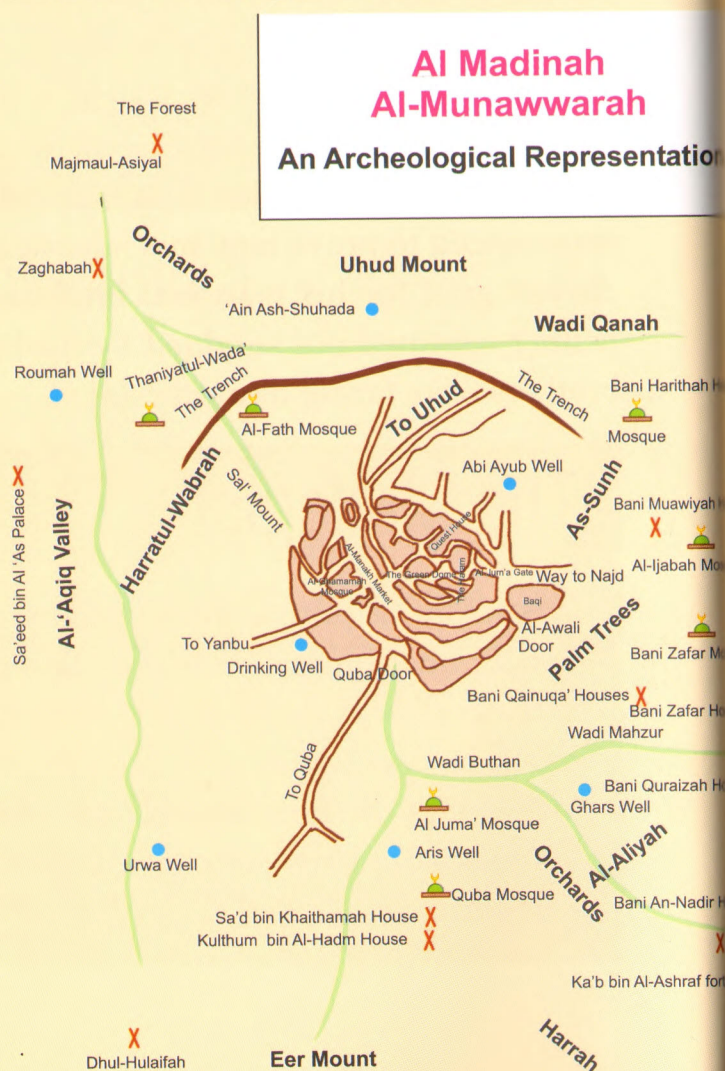
"It is none of your business. Get back to work."

Salmân obeyed the orders of his master.

He spent the whole day thinking of the words the priest said to him about the new Prophet and the news he heard from the Jew. He, on the other hand, felt that the days of slavery are about to end. But how to find a way to meet the Prophet and test the signs told to him by the Priest.

The Hardest Test

As the pagans won the last battle against the Muslims, they were encouraged by such victory to continue their war against Islâm. They felt strong enough to invade Madinah and undermine the call of Islâm. They gathered ten thousand men under arms to achieve their goal. The Jews in Madinah, on the other hand, felt that their interests would be best served if they conclude a treaty with the pagans against the Muslims although they had already concluded a treaty of mutual support with the Muslims. The Quraysh and their allies with the support of the



Jews set a date for what they believed to be the fatal strike against the Muslims.

Several Arab tribes led by Abū Sufyān, promised to be helped by the Jews in Madinah, mobilized all warriors, arms and means to undermine the new religion.

The Prophet received news from his uncle, Al-'Abbās, explaining to him the plots made by the allies. He was aware, at that difficult time after the Battle of Uhud, that he had neither time nor resources to deploy his men to fight an open battle. The difference in power, compared to previous battles, was this time very large. He knew that he would not be able to mobilize more than three thousand warriors who, moreover, would not have the same means to fight such a battle especially that the pagans and Jews were preparing for this battle for a long time and provided their armies with the latest arms and means known at that time.

As he had been accustomed to, the Prophet consulted his companions and asked their advice. Some of them proposed to go outside the borders of Madinah and fight an open battle. They trusted that Allāh would help them as He did in Badr.

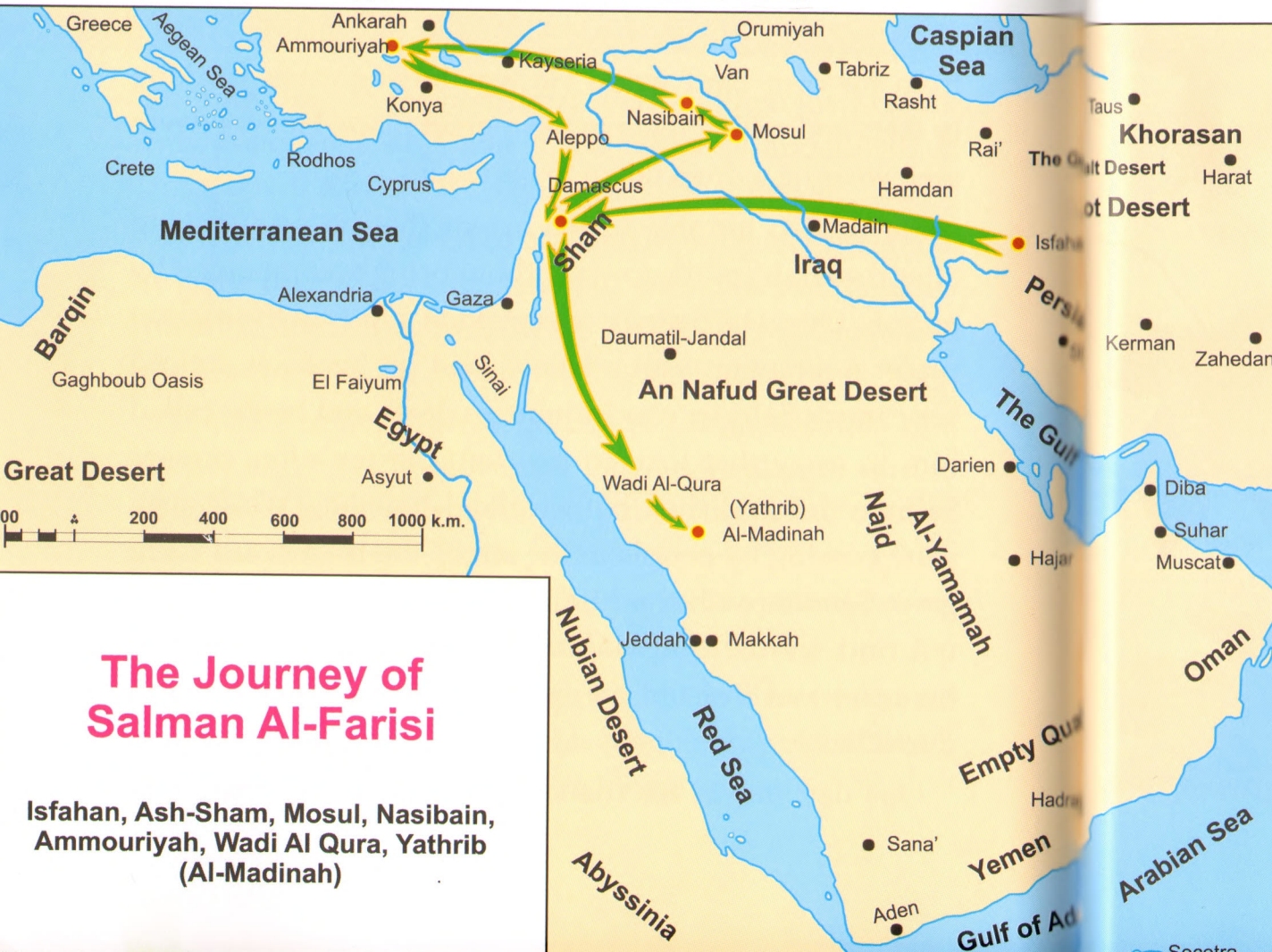
Others advised the Prophet to keep inside Madinah to defend the town and fight a guerrilla type battle.

The Prophet was sure that leaving Madinah to fight an open battle would involve a high risk especially because 'Abdullāh bin 'Ubayy – the chief of the hypocrites – and his followers would not spare such an opportunity with the help of the Jews to control the town. He was also sure that Banī

preparing dough for bread. His friend blamed him for so doing and urged him to leave the job for his servant to do. Salmân, out of mercy and equality, told his friend that he sent the servant to the market place to buy some goods and that he did not like him to do two things at one time.

He was taught by the Prophet ﷺ to be that kind and just type of a governor. Islâm had generated within his soul a sense that superficial things always tend to evade and that original things always tend to last.

We all still remember Salmân for the great personality he had and for the great morals and values he held.



The Journey of Salman Al-Farisi

Isfahan, Ash-Sham, Mosul, Nasibain,
Ammouriyah, Wadi Al Qura, Yathrib
(Al-Madinah)

Last Words

No one would be safe from the influence of position, money or other worldly pleasures except those who look for something eternal. Salmân was one of those whose interests exceeded worldly things and temporal satisfaction of desires. All those who met him felt that strict observance of Islamic teachings he adopted.

On the other hand, Salmân was that type of a Muslim who was moderate in everything. He used to spend several days with his close friend Abu Al-Dardâ' ؓ who was used to fast every day and pray all night every night.

Salmân did not like that way of worship and advised his friend to care for himself and to give some break for his body. When the Prophet was informed of Salmân's advice, he admired his fine understanding of Islâm.

He was most of the time thinking about the eternal life. He feared to be one of those who might be the subject of Allâh's anger on doomsday.

He was always saying to his friends:

"You should know that a believer in this life is like a patient attended by a physician who knows what is good and bad for him. If that patient likes to have something that makes his health worse, the physician will deny him his